

REMARKS upon a late PAPER,

ENTITLED,

A True Relation of the Cursed Designs and Intrigues, which have been lately carry'd on, both in England and France, to Restore the late King JAMES, &c.

Discovered by some Gentlemen lately Arriv'd from St. Germaines.

It is agreed by most Men that there are several degrees and sorts of *Lies*, which as far (as they concern this True Relation) we shall divide into these Two: One when a Man reports that for Truth which he certainly knows to be false, the other when he reports that for Truth which he doth not know to be true, or in his Conscience believes to be false; the latter is but a small Extenuation of the first: But both of them, if they may prejudice a third Person, are malicious and damnable.

I will not determine how far the Author of the *True Relation* is guilty in either, or any Case; but shall leave the Censure of him to the Judgment of every Impartial Reader, when the Matter of Fact shall be examined: We shall divide the Relation into two Parts, First, We shall consider the Matter of Fact, and then the Application and Use made of it.

The Birth of this Wonderful Paper justly claims our first Remark, not that we know any thing of its Noble Descent, or of those Gentlemen of very good Note, who (it seems) club'd in its Generation; but it is of great Importance to acquaint the Reader, That the Body of this Paper, with the very Numerical Words contain'd in it, first appear'd to the World in a certain Pamphlet which had in its Title, *A Short and True Relation of Intrigues transacted both at Home*

*and Abroad to Restore the late King James: It was publickly dandled about the Streets with great Noise, for one Day, and then vanished; not one to be had for Love or Money: The Reasons might probably be these, The first part of that Pamphlet is an Invektive against King James particularly for his Ingratitude to his Friends, and of those it makes special mention, of the Irish Catholics and Protestant Dissenters, both which (it says) he hath made an Oblation to the *Passive-Obedience-men*, meaning I suppose the Church of England-men who (it further says) are now the late King's Creatures, and the only Persons that would abdicate the Gospel rather than their Church-Livings: And next it highly Censures K. James for his great Mercy to his Enemies, and concludes that part of it with a Curse, viz. Seeing how King James's Favours are only reserved to promote his Enemies, let his Enemies grow potent every where, and numerous withal, and let him be so lost, that he may never be found here at Home.*

I suppose it will be easily granted me that these were not proper Topics to insist upon, especially at that Juncture of Affairs; for every young States-man would soon conclude that if this Learned Pamphlet, together with K. James's late Declaration, could convince his Enemies of their Security and His Favour towards them, the *Passive-Obedience-men* (as he calls them) would easily

easily concur with his Enemies (notwithstanding King James's Ingratitude) towards his Restoration, which would make it unavoidable.

Now the Wiser Government seeing the ill Consequence of so foolish a Suggestion, had very good reason to reject betimes this ill-digested and worse-concluding Pamphlet; besides it insinuates strongly to the Church of England (for whose Preservation King Charles the First suffered Martyrdom, and for fear of whose falsly and maliciously-pretended Destruction, his Son King James the Second is turn'd out of his three Kingdoms); that K. James is so truly and sincerely their Friend, that he scruples not to make an Oblation of the Roman Catholics themselves to the Church of England's distress. Now whatever the Government may intend hereafter, it is certain that during this Session of Parliament, it would have been a surprizing Indiscretion to have given, or permitted to just an Occasion to be given, to the Church of England established by Law (and for whose pretended Preservation so many thousands of English Lives have been vainly cast away) to adhere to the Interest of King James, through the hasty Zeal and Phantastical Itch of this foolish Pamphleteer: For the Church of England have found by Experience, and at present (without the additional help of this Pamphlet) are sensible enough, that whatever hath been, or may be, pretended for her Security; she can never be so happy under any unjust Revolution, or Usurpation, as under a Lawful Rightful Prince, who is not only bound by the Law, but by Royal Promise, to protect and defend her.

But notwithstanding these plain and broad Hints already given, this Man is so fond of his Project that he anticipates the Privy Council, and forces the Cabinet it self to give vent to his Folly; he tells us then towards the Conclusion of his Pamphlet, that he hath found a long Snake in the Grass, which it seems is no other than some Church of England-men, with whom the major part of our Councils and places of Trust are fill'd; and ends that excellent Paragraph with News from the Court at St. Germain's, viz. That it draws nothing more than such an alteration of the Lieutenantcy and Justices of the Peace over all Eng-

land, as it hath pleas'd their Majesties of late to cause in London. It must be acknowledged that about this Time, a Discourse was spread about, that the Lieutenantcy and Government of all England, as well as London, would be sett'd in the Hands of the Presbyterians, and some of the Dissenting Party, in Exclusion of the Church of England-men; whether the Government intended any such Alteration, I know not: But I think it sufficiently evident, that it would have been a gross Breach and Oversight to have suffer'd this Scribbler so much to over-run their own Councils, as publicly to insinuate a Change so ungrateful to a Parliament, which was to grant a Supply for the Support of this Government, and of which the most considerable part is look'd upon to be firm to the Doctrine and Interest of the Church of England.

By this time I think it is visible enough, that the Government had very good Reason to suppress, betimes, this foolish Contradictory Pamphlet; which as it blows hot and cold with a Breath, so it would probably have done much more harm than good, to that very Cause which it pretends to affectionately to support.

But however, though this Pamphlet was suppress'd for these sufficient Reasons before-mention'd, yet there was not the same Cause to stifle the *True Relation*; for since its chief Design is to set forth King James's Ingratitude and Inconstancy to his Friends, without touching upon his Royal Mercy and Favour to his Enemies, it was to be hoped that it might cool and moderate at least the Zeal and Affection of his Friends, especially, since the Truth will want no Confirmation, and that further Enquiry into Foreign Affairs will remove all Doubts, and leave no room for Contradiction, without inflaming the good Will of his Enemies, whom his Favours are only reserv'd to promote.

It was agreed upon then, that this Paper should receive a new *Cæsarian Birth*, and accordingly she wasript out of the Bowels, and became the fatal Daughter of her unhappy Sister Pamphlet: Abroad she appears the second time, altered only in her outward Dress, saving that a new Head, or Title, was given to her, carrying a Cause in her Mouth, and her Tail tyed up by Authority, with a *Licens'd according to Order*.

Being

being thus set forth and recommended to us, we shall treat her with the respect due to her Character; but at the same time we think it a piece of Justice due to the Nation, and conducting much to her own Honour, that the Matter of Fact may be strictly, but Impartially, examined.

The Preamble informs us, that the following Relation was had from Gentlemen of very good Note, who have seen most of the Transactions at St. Germain, &c. That some Notorious Gentlemen may possibly have contributed something towards the setting forth this *True Relation*, I will not deny: But as for the Gentlemen of very good Note (especially such as have seen most of the Transactions at St. Germain for about four Years last past) here is not a Man of them, of what Nation or Religion soever he be, but is Personally known to us; nor are we ignorant which, and how many of them (so a Man) have during these our Years arrived in England: And we do positively affirm, that no such Gentleman of very good Note, either hath or ever will affirm any one material part of this *True Relation* to be really true; notwithstanding therefore, that the Author of this *True Relation* tells us, *That the Truth of it will want no Confirmation, &c.* We must leave the Reader to suspend his belief, till Matter of Fact be more strictly examined, into which we shall now make an Impartial Enquiry.

The Paper tells us in the first Paragraph, *That about two Years since, the late King fed himself with the Thoughts of being an Absolute Monarch, from the great Encouragement at that Time received from the Pope and the French King; but meeting with unexpected Disappointments, he consulted some of his Protestant Council, and told them he was resolved to treat with his late Subjects, and to give them any Conditions, and reconcile himself to them.* 'Tis an ill Omen (they say) when a Man stumbles at the Threshold; but this Fellow stumbles throughout, he stumbles upon all Four: And having already obtain'd a *License*, he may in good time procure a Patent to stumble all the Days of his Life.

He tells us, *That about two Years, since the King had Thoughts of being an Absolute Monarch, by the great Encouragement received at*

that Time from the French King and the Pope, &c. Now about *two years since* must fall in with the Spring 1692; and this Pope was chosen about the latter end of *August* immediately preceding that Spring; and in that Interval of Time he was so little seized in his *Geri*, that the Complemental Civilities had scarce past between *Rome* and *Paris*, in which Time this *True Relation*, nevertheless, fixes the Encouragement given by that Pope to King *James*: And can any Man believe that a *Napoleitan* Pope, so lately a Subject to the King of *Spain*, would wholy and spur to St. Germain on purpose to set up an Absolute Monarch, against the Interest of his late Master, and without the Desire, and contrary to the Intentions and publick Declaration, of that very pretended Absolute Monarch himself. Certainly this Man imagins that we have lost our Memories and our Understandings, as well as our Honour and Loyalty; or he would never presume to impose such incredible Stuff upon Men who had any of their Senses left them.

A great many Considerations might be offered to shew also how improbable it is that the K. of France should engage in such a Design; but above all what Insinuation hath King *James* given by his first Declaration, of the 20th of April 92, that he himself desired any thing more than the Re-establishment of the Greatness of the English Monarchy upon its Old and True Foundation, the united Interest and Affection of the People? And what other Means could he propose to do this by, than by the Advice and Assistance of his Parliament? which I suppose no Man believes would voluntarily present him with an Absolute Power.

He tells us further, *That K. James consulted his Protestant Council; certainly these Gentlemen of very good Note were altogether asleep at St. Germain, during the Transactions there for four Years last past, or they could never have dreamt of any such thing as a Protestant Council; since it is notoriously known that for above two Years last past the King hath had no Council at all, otherwise than as extraordinary Occasions or Emergencies might happen; he may have consulted some Persons of Quality about him: And there is no doubt but these Gentle-*

men of very good Note, could easily have inform-
ed us how many Protestants of that Rank were
to be found at St. Germaines, when he fixes the
Date of this Protestant Council: So that the
Story which he makes the King tell to them, or
him, or No-Body, must be a Story which No-
Body but this Relator could have told again.
And yet if the Story had been true, viz: That
the King resolved to treat with, and reconcile him-
self to his late Protestant Subjects; I see no reason
this Man hath to blame him for it, except he
thought it might conduce to his Happy Re-
turn.

This true Relator proceeds, and informs us,
That my Lord Middleton drew a Declaration
(meaning the King's last Declaration) answerable
to the Desires of the Church-men of England and Ire-
land, brought it to France about the beginning of
March 92. And after high Debates about it, (at
which no doubt the Relator was present.) The
King to remove all Scruples of Conscience, consulted
the College of Sorbon, and the Irish College; The
Faculty of Sorbon declared against it, and the Irish
College for it. Had we not seen many of such
true Narratives in our Days, it would be very
surprizing, (especially under the dispensation of
a Government that hath most signally secured
the Church of England, and the whole Nation
from the Danger of Popery and Arbitrary
Power) to read a True Relation, Licensed according
to Order, which, nevertheless, hath scarce one
word of Truth in it. We do affirm then, (and
will leave no room for Contradiction) that my
Lord Middleton did not arrive at St. Germaines
till after the Date of the King's last Declaration.
Now, though this might be a sufficient Answer,
and Consultation of a great part of this true Re-
lation; yet to give the Readers entire Satisfac-
tion, and disabuse the Credulous, who are apt
to take *Grub-street News* for a London Gazette, we
shall follow this True Relation through all the
Particulars; and do further aver, First, That
the College of Sorbon was never consulted in this
Matter, and by consequence did never give
their Opinion concerning it; 'tis true the Relator
hath given us his Opinion for them, which I
perceive he thinks just and Honourable: But
it is most likely that he would not have past this

Complement upon a French Popish College
were it not to aggravate the *Machiavellian* Do-
ctrine of the poor Irish, whose Countrymen, to
vertheless, he affectingly pities. But, Se-
condly, We must take the Liberty to declar-
also, that there is no such College in Paris
as the Irish College; true it is, that there is the
College Lombard, in which Lodgings are given
gratis to some few poor Irish Priests, and some
others, but without Government, Collegiate
Rules, Sallaries, Stipend or Maintenance what-
soever; their Subsistence chiefly consisting and
proceeding from Masses and Priestly Functions
exercised in the Churches and Chappels of the
City: Those Irish Priests (we affirm) were ne-
ver consulted about this Declaration, nor (if
they had been consulted) is it probable that the
Irish Army would be more Conscientious than
their supposed Natural College, or have muti-
mured against such an Admirable *Salvo*, which
they had found out for the Security of the
King's Conscience, and Satisfaction of their
Countrymen's.

I suppose nothing more need to be said con-
cerning their Imaginary Reasons which were
never given, nor like to be given, if desired.
nor do they infer rightly or conclude truly: I
shout they are the Relator's Reasons, and that is
enough.

But we cannot pass by the irreconcilable
Differences between the Lord Marlborough and my
L. Middleton, about the Empire of the World
without remarking that this is just as true, as it
is politic and practicable, for a Convert under
the shadow of Religion to cloath himself in
Wolves dress, (the first *Ala mode* Suit of the
kind, which I am confident was ever put on by
an Hypocrite) as he would have my L. Marlbor-
ough to be; but however, the Learned Relator seems
to confirm this Miracle by a *Tantum Religio*
which is as much to the purpose, in this place
as *Tyberius pupulus*, &c.

In his next Paragraph the Relator is very busy
about Expresses into Flanders, and England
from Flanders to St. Germaines; Conspiracies
Mutinies, New Declarations; doing and undo-
ing, booting and unbooting; till at last he leaves
England very well contented with this last Declara-
tion.

sion, but the *Irish* still continue in great Disorder, and being very unruly, and very few King James, would give any thing to be at Home. Never did Knight Errant of very good Note, equip himself more formidably against the Whiffls of his own Adulter'd Brain, than this Man hath done. We must again take the Liberty therefore, as we have done, to deliver preeminently what our Relator most impudently asserts in these two Paragraphs; and accordingly we assure the Reader,

First, That the Declaration so Signed by the King, as it pretend'd, was not sent to the *Irish* in *Flinders*, before it had been published in *England*.

Secondly, That the said Declaration was never afterwards ordered to be sent to the *Irish* Army.

Thirdly, That the *Irish* Army never mutiny'd about it, nor had any Reason so to do.

Fourthly, That there was no such Thing as a second Declaration.

To the First we do affirm, that the said Declaration was actually in *England* before my L. Middleton arriv'd in *France*; but it is true that after my L. Middleton came to *St. Germain's*, in or about the Month of *May*, the King commanded Sir *Richard Nagle* to give the *Irish* Officers an Account of that part of the said Declaration (and not the Declaration it self) which related to them, which was to re-establish the Act of Settlement in *Ireland*, but withal to take care to recompence those who followed him to the last, for the Losses they might sustain by renewing the Act of Settlement; which Act (by the way) was notoriously known to be broken, contrary to the Sense and Design of the King, as also of many eminent *Irish* Catholics, who proper to their Estates suffered more considerably by the Repeal than most of the Protestants had done. And the King himself lost thereby Lands to the Yearly value of about 3000*l*. In answer to Sir *Richard Nagle's* Letter, the *Irish* Colonels, and Commanding Officers, have unanimously, and under their Hands, declared themselves inirely and fully satisfy'd with what His Majesty had done, and were all well contented to rely upon his Promises for such Accompances, as His Majesty should hereafter

procure for such of them as might be Losers by the Re-establishment of the said Act of Settlement. And it is also so true, that neither the *Irish* Officers, nor the pretended *Irish* College, were acquainted with or consulted about this Declaration; that neither they nor the Lord Primate of *Ireland*, nor the Bishop of *Dublin* knew the Contents of the said Declaration, until His Majesty had Advice of its publication in *England*: And that then, and not till then, the King discours'd with the said Primate and Archbishop, together with my Lord *Lucas*, about what related to the *Irish*; and then and there they all of them profess'd their Satisfaction in what His Majesty had done: This is Matter of Fact, and will be attested in its proper time and place, not only by Gentlemen of very good Note, but by Men of undoubted Honour and Conscience: By what hath been already said, it is sufficiently evident, I hope, That First the Declaration was not sent to the *Irish* before published in *England*. Secondly, That the Declaration was not sent by His Majesty's Command afterwards, but only that part of it which related to the *Irish*. And Thirdly, That the *Irish* did not mutiny upon it; and we shall now make it appear that they had no reason so to do.

We must then acquaint the Reader, That upon the Capitulations of the City of *Limerick*, the *Irish* Officers who treated about it, as the Lord *Lucas*, Colonel *Garrat Dillon*, and others, neither desired nor agreed for more in that Article relating to their real Estates, than that they should enjoy them according to the Act of Settlement, which was consented to by the *English*; the Capitulations were accordingly concluded, and Signed by those, and such other Officers of the *Irish* as were concerned to treat and conclude about the same.

Thus then was the Articles agreed to, and Signed by the *Irish* Officers: Now what says the King in his last Declaration? "In that Parliament, says he, (meaning the fifth Parliament to be assembled after his Return) "We will also consent to every thing they shall think necessary to re-establish the late Act of Settlement of *Ireland*, made in the Reign of our Dearest Brother; and will advise with them

“ them how to recompence such of that Nati-
 “ on, as have followed us to the last, and who
 “ may suffer by the Re-establishment, accord-
 “ ding to the degree of their sufferings here-
 “ by; according to the said Act of Settlement
 “ may also be made in mine.”

It hath been already observed, that the King
 neither desired nor Capitulared for more than
 what to be restored to their Estates, according
 to the Act of Settlement, and so much the King
 promises for them; but to explain this Matter
 more fully, and to leave no room for Doubt,
 we shall divide the Article Men (as they call them)
 into three Ranks: First, Those who lost by the
 Repeal of the Act of Settlement. Secondly,
 Those who will lose by the Act of Re-establish-
 ment. Thirdly, Those who had no real Estates
 at all, and the Consequence will neither gain nor
 lose by it. Now, to the first and second sort of
 those who followed the King into France, after
 the Capitulation, it is most certain that they
 amount not to the hundredth Man of those who
 followed him; and as for those who stay'd be-
 hind, they had the benefit of the Articles, and
 were, or ought to have been admitted to their
 Estates, according to the Act, after a Pious
 Oath of Allegiance taken to K. William and Q.
 Mary. These therefore, I suppose, neither are,
 nor intended to be concerned in the King's De-
 claration, neither can those who lost by the Re-
 peal of the Act of Settlement be offended at
 the King's Resolution to re-establish it. In short
 it affects those only who followed the King to the
 last, and will be Losers if the said Act be re-
 established; these also must be distinguished in-
 to two sorts, those who followed the King oute-
 ly on account of Loyalty, Zeal and Affection to his
 Person and Cause; and those who for some Ex-
 travagancies and Misdemeanours, during the
 War under K. James, did not think it safe to
 stay behind; for they had heard, and were well
 informed, that many vexatious Suits were car-
 ried on against some on this side the Shannon,
 who had taken Protection under K. for Mis-
 demeanours committed during the War, even
 to the undoing many of them.

But how can the sense of those sorts of Persons
 had any Reason to be offended at any part of

the King's Declaration, relating to them? For
 first, had the King taken no Notice at all of
 them, they could never have justly pretended to
 more than they themselves desired or agreed
 unto by their Capitulations. Nor Secondly, had
 they deserted K. James, and gone over to K. W.
 they could never have had any other Condi-
 tions than to be admitted to their Estates, accord-
 ing to the Act of Settlement. But Thirdly,
 The King for their Loyalty and good Services
 to Him, promises to recompence such as may
 suffer by the Re-establishment according to the
 degree of their sufferings, and what better
 and securer way could he have proposed to do
 this, than by the Advice and Consent of his
 Parliament? And what greater Promises could
 he have made them in relation to their Estates,
 and in his present Circumstances, than he hath
 done; especially (as hath been already said)
 since the very Repeal of that Act was, in a
 great measure, extorted from the King, con-
 trary to his own Opinion therein often de-
 clared, and contrary to the Interest of very many
 considerable *Catholic* King. For it is well known
 that after the Act of Settlement, many Convey-
 ances and Purchases were made among them-
 selves under that Title, which by the Repeal
 are destroyed: And to work really, were the *Catho-
 lic* Irish Merchants (more especially in Gal-
 way and thereabouts) concerned in this Repeal,
 that their Loyalty was not a little suspected up-
 on that Account, and many have since said of
 them, during the Siege, not now, now to
 be repeated. What more then could these Men
 have desired of the King, than to be restored to
 their Estates, according to the Act of Settle-
 ment, and Promise to those who may suffer by
 the Re-establishment of it, as a Reason-
 able and necessary consequence according to the degree of their sufferings,
 which is much more than they had any Reason
 to hope for under this present Government. By
 this Time (I observe it is evident beyond Con-
 tradiction) First, That in France, the Irish Army
 did never murmur about the King's Declaration;
 and Secondly, That they had no Reason to do
 so; I suppose there is no need of saying any
 thing about a Second Declaration: For First we
 have and do affirm, That there was no Declara-
 tion

and next by what hath been already said, there cannot possibly be any Occasion for a Second Declaration, which relates therefore more to the Minister's Edictious Stuff, and the Man's Vow and Oath.

We must now take Notice and thank the Relator for it. That he hath offered the piece of Truth to us, viz. That the King might in Declaration be put to the Paris Gazette, from whence we may observe in two Places, First, That the King had well considered the Contents of his Declaration, and almost probably was confirmed to it, and it proved so by the Court of France; and that by the Publication of it he intended no less, than the Christian World should be acquainted with his just and merited Resolutions, taken for the Satisfaction of his Subjects; and that he always would, and now actually do it stand by the same upon the Conditions therein offered.

The second Remark is That had the Faculty of Sorbon declared against the said Declaration (as this Man pretends) especially when formally consulted, and in a Case of Conscience too, it is most unlikely we should ever have found it in the Paris Gazette, or that after it, the King should be so extremely much made of in the Court of France, as this Man tells us he is, though in the same Paragraph he saith the Folly to say also, that he had lost thereby the Affection of the French Nobles, which comes very near a third Contradiction, inasmuch he can make a Court without Nobility, or certainly much more so, as the words it with out Aff. &c. In his next Paragraph, he tells us of Miracles and Divine Signs; God helps his poor Head, for we know not where to look for any such Miracles, except in that impious Place.

Then he pretends to requite us, for not understanding the King had lost the Interest and Affection of the French Nobles and Clergy, and the high Discontent and Dissatisfaction of the People, together with his own Ingratitude and Inconstancy; yet how the Pope is rewarded with Joy, in the Possession of his Kingdom. But as Mr. Black will have it, he tells us almost in the same Breath, That the great Joy was of a sudden taken

and taken, and a total Dismissal of all hopes of a Second Restoration. Immediately after this dismal Declaration, the Pope is nevertheless gravely offered, that he would not fail of being received in England, without any Opposition, that he offers to verities and many Successors. But Oh! the Inconstancy of Frenches and Factions of Princes, when all Things just before were ready abroad as well as at Home, and who doubt in the least but they would have enforced Satisfaction, the French King added all with a Speech, which King James taking in Short Hand, and these Gentlemen of very good Note, taking it also in their Hand, from the Mouth of King James, the whole Court ever since hath been in a Fit of the Cholick (by which they are so disgraced and altered) that they will be so many People going to die. It is impossible for me to give a satisfactory account of such strange and violent Revolutions, but the French King is enough all along known all things better than we know our Rivers. And I should be heartily glad that those Gentlemen of very good Note, which help the Affairs, to that excellent Speech, would have helped him also to have made some Answer to us, and not to have expelled the Nation to Paris by a Charter given of us from the Mouth of a Whore and a great Monach, which by how much the more he carries with it a great Appearance of Truth, by so much the more was it necessary for him to confute it, if he could; But I shall leave the further and more serious Consideration of him his own Conscience, and he concluded as he began, with stiff unsupportably false and he viciously just of the duty of Guiltless, as he calls them, that have returned Home, we come upon the account of their particular and Family Concerns, and thus the English, French and Irish Protestants with themselves all at Home again, a ridiculous now and the same Call of Justice. Now so we ever find they desist of attending their King and Royal Master in an Honourable and happy Condition. We hear nothing of their being torrid the Court, except the few of them, or any for so we look'd upon as Spies, and for those who are with any Reason suspected to be such, the King of France takes other Measures with them, than

In Addressing them only the Court of-See Cor-
 rams. I shall not be content to say that the
 with last Paragraph is full of irreconcilable
 Non-sense and Imperiuence, that I only won-
 der'd it should conclude with a *Licensed* accord-
 ing to Order; but upon better Consideration, I
 observe a Difference between *Licensed* according
 to Order, and *Licensed* by Authority, which makes
 me conclude that a Ballad would have obtain'd
 the same Honour, and I cannot but look upon
 this true Relation to be much of the same Strain
 and Quality, as that which I have now done.

Thus have I followed this Rambling Writer
 through all his uneven and intricate ways of
 Falshood, Malice and Contradiction; and have
 given (I hope) a full and plain account of the
 true Matter of Fact, which must prove his true
 Relation to be really false.

I shall only make a short Remark of a Pos-
 sible or two that requires some Explanation,
 and conclude with the Application and Use
 which he would make of his false Premises.

He tells us, in his Paper, That King Charles
 the Second took the Covenant in Scotland; and
 after his Restoration burnt it at London, by the
 Hands of the common Hangman; But it being
 most certainly true, that it was done by Order
 of Parliament, as also the Execution of several
 of the Regicides from the Act of Indemnity,
 notwithstanding King Charles in his Declaration
 from *Breda*; had Pardon'd all those who had
 been any ways concerned in the Rebellion a-
 gainst his Royal Father and himself. I sup-
 pose the Author will need no further Arguments
 to distinguish between the Action of the King
 and of Parliament, and the King in Parliament,
 or together with the two Houses of Parliament,
 which together includes not only the Supreme
 Authority and Wisdom, but the Justice also of
 the Nation: And by Consequence the just Exe-
 cution of the Covenant, cannot be looked upon
 otherwise than the Act of the Nation, and not
 as the private or particular Command of the
 King.

In his Pamphlet here Betwixt King Charles the
 Second for his Ingratitude to his Friends: But
 when it shall be considered, that the King was
 so superabundantly grateful to those who were

the Instrument of his Restoration, and who (I
 suppose) the Reader will agree with me) were
 truly to be looked upon as his Friends, this
 Gratitude to them hath down to himself in his
 Face, as to have made him and the whole Na-
 tion sensible, in his own Time, that not only
 his Sacred Life was in Danger, by the Treache-
 rous Designs of many, I thought very Persons
 whom he had eminently advanced and honour-
 ed; but it gave him also a dismal Prospect of
 those Miseries which of late have fallen upon us,
 that he applied himself seriously to the finding
 out such proper Remedies, which God has
 granted him longer to us, he would not only
 have perfected, but in all probability he would
 also have secured to us, these Blessings, which
 (for our Ingratitude and Sin) God Almighty
 hath at present removed from us. The Reader
 therefore (very foolishly and impudently) pass
 us in Mind of Stratitude; since to touch
 upon it at this time, can only serve as a Caution
 to Princes how they dispence their Favours, or
 bestow their Pardon upon such an ungrateful
 People as we have been. He further tells us
 in his Paper, That my Lord *Stafford* and my
 Lord *Middleton* are to this Day irreconcilable
 Enemies; insinuating thereby, that the Cir-
 cumstances of King James, in relation to his hap-
 py Return, are so very ill, through the Differ-
 ences of his two great Ministers, who it seems
 do not contend for any Good to this Side of that
 that it is in vain to hope for any such Blessing,
 and by Consequence all is in Disorder, and his
 Friends like so many People going to dye: But
 I would have this Reader know (to his own Con-
 solation and all Honest Men to their great Com-
 fort) That there is no Strife between these two
 Honourable Lords, and Loyal Faithful Sub-
 jects and Servants, but who shall serve their
 Royal Master best, and secure a firm and Na-
 tional Blessing to us, by a happy Union and per-
 fect good Understanding betwixt the King and
 his much advanced People, when God in his Pro-
 vidence shall Restore him to us. I could en-
 large much upon this Subject, if it were neces-
 sary, and add Demonstration to what I affirm;
 but having some Reason to believe, by this
 time, that the Reader, as well as myself, is
 weary

history of this wretched Relator, I shall conclude with his Application.

The Relator hath ask'd up all his talk matter of God, only to his Lord R. James's Inconstancy and Ingratitude to his Friends; but having (I judge) sufficiently and fully disproved his Fact, his Application and Affidavit fall to the Ground. However, that nothing may be wanting to the Performance of that piece of Justice, which is due to all Mankind, and more particularly to our Father's Prince, I shall briefly examine the second part with all Placidity and Sincerity. It is evident that R. James's Ingratitude is applicable only to R. James's Friends, who may be divided into these four Classes or Ranks.

1. His *Old* Roman-Catholic Friends.
2. His *poor* Dissenting Friends, who never did him any Wrong.
3. His Church of England Friends.
4. His *English* Roman-Catholic Friends.

As to the first Sort, I have already spoken so fully to the King's Declaration, as far as it relates to the *Old*, that there needs no further Repetition; I shall refer the Reader therefore to what hath been already said in that Case; and proceed to the poor Dissenters. And, First, it might have been reasonably expected, that the Relator should have explained himself, what Sort of Dissenters he meant; for I suppose the word Dissenter includes all sort of Reservations or Religions which are not in the Communion of the Church of England, as that differ in Doctrine or Discipline from the same: The *Popish* Dissenters I suppose are not here included; And of the *Protestant* Dissenters, it is very certain that there is a sort of them, which have hitherto been so far from deserting any Reward or Thanks from the King, that his Mercy must be very extensive, as his Remiss if it comprehends them: But since the Man hath spoken in general Terms, I answer also, That in general the *Protestant* Dissenters cannot desire more, than what the King hath already offered and declared in their behalf. To prove this, it is only to be considered, whether the *Protestant* Dissenters can reasonably desire more of the

King, than a general Pardon and an impartial Liberty of Conscience; except he means a Dissolution also of the Liberties of the Church of England, established by Law: If he means the last, the King will be much oblig'd to them, for being so modest as to ask only that very Thing, the vain and ill-grounded Imagination wherof, was made use of as one main, if not the chief Pretence, which hath brought these heavy Misfortunes both upon him and us; but if he means Pardon and Liberty of Conscience, the King hath then anticipated their Desires, and prevented all Grounds of Dissatisfaction on their part, by promising solemnly in his last Declaration, under the Great Seal, a free Pardon and Indemnity to all his loving Subjects, of what Degree or Quality soever, which shall not by Land or Sea oppose him, &c. A Pardon so full and comprehensive, that no man is excluded, who shall not willingly and voluntarily reject it; and to such I suppose the *Non-jurors* themselves had not Confidence to expect that Majesty's Gratitude should extend: And as for Liberty of Conscience the King hath taken Care also, in his said last Declaration, to give all Sorts and Degrees of *Protestant* Dissenters the greatest Security imaginable, by declaring, That he will, with all Earnestness, recommend to his Parliament such an *Impartial* Liberty of Conscience, as they shall think necessary for the Happiness of these Nations. More, I think, cannot be desired by the one, nor granted by the other, except the *Dissolving* Power be called again in Question, which is already hath made so much Noise; and which the King declares, In the immediate following Paragraph, he will leave to be expatiate and limited by his Parliament: And I do assure myself to have heard some of the most considerable and it may be the most prudent among the Dissenters Declare, That in Conscience they ought not to ask more than the King is willing to procure for them.

But Thirdly, The Church of England, of *Passive* Obedience Men (as the Relator scornfully calls them) are of all people the most secure from meeting any ungrateful Return from the King; for he declares upon his Royal word, that he will protect and defend the Church of England.

as it is now published by Law, and refers to the Intentions of all the Courts, Universities, Colleges and Schools, together with their Inhabitants, Rights and Privileges. But not to multiply Arguments in a Cause that needs none, the Reason himself, in the Paragraph before mentioned, hath saved us that Trouble. For he acknowledges (with a sort of Spirit and Indignation) That the King hath made the *Irish Catholics* and *Protestant Dissenters* an Obstacle to the *Protestant Dissenters*. We will for once take his word, as to this last part of it, and since we are agreed upon the Point, we come now to the last Rank and Sort of Persons who may suffer by the King's Ingratitude; and those are his *English Catholic Subjects*.

Now to understand their Case aright, we must distinguish them into three two Sorts: Those who are men of Estates. And those who are younger Brothers, and men of Fortune; and these we must also subdivide into such as remain in the same Circumstances (sharing the Misfortunes of this Revolution) that they were in before *R. James* Ascension to the Throne; and such as have followed *R. James*' Fortune since this Revolution, and have suffered Imprisonment, Losses and many other Hardships, upon the Account of their Loyalty to him.

As for the first Sort, we dare also affirm for them, that they neither expect nor desire, no, nor need much more of *R. James*' Favour, than to be freed from the Burthen of heavy and double Taxes, and some personal Severities, which they sometimes lie under, or are at least exposed to, through the Malice of their Enemies; And to speak plainly, they have generally behaved themselves with so much Indifference and Coldness towards *R. James*, and towards his Friends, during this their time of Trial, that they have but very small Pretences to deserve more.

The second sort who are supposed to be under the same Circumstances they were in during the Reign of King *Charles* the Second; I know not how the King's Gratitude is far her concern'd with them, than to restore them to their former Liberties, and dispench his Favours to them

according to their Qualifications; and the proportion they bare with the rest of their Fellow Subjects, as far forth as the Law will permit. And I do not find the King hath declared against this.

There remain then those of the last sort only, who have really violent and seducible minds, and who can very hardly submit, except the King should be pleased to make some considerable Provisions for them, in recompence of their faithful Services, and Sufferings; which I imagine the *House* intends the *House* should or will not do, if he keep to his Declaration. That he will not dispench with, nor violate the Test: *Walls* Case may say it were indeed a hard Dilemma upon the King, either to be justly accus'd of Ingratitude, or of violating the Law, which is seem to imply as a Bulwark to secure the Church of England from Popish Intrusion; but I do not find it an insupportable Consequence, that the King must needs be Guilty either of the one or the other. For First, If the King hath declared he will not violate the Test, he will defend and protect the Church of England (and I believe he could not desire, if he desired any thing) and so much he declared in his first Declaration, partly in express Terms, as to what relates to the Church of England, and the other part sufficiently included in his last Paragraph: In which he refers the healing of the late Difficulties to the Advice and Assistance of his Parliament: It is not impossible but the Wisdom and Justice of a Free and Well-temper'd Parliament, might find out some other means, or Medium, between a violating of the Test, and the Ingratitude of the King to his deserving Subjects: There are many Moderate and Wise Men (God be praised) still left among us, and the Nation is now taught by useful Experience, to distinguish between Laws extorted by Force, to serve a particular Turn, and equal Laws made for the Publick Good and Union, nor the Destruction and Ruine of the Nation; but however (taking all Things in their Extremes) I do not find the King intends, or will be forc'd (if I may so say), to be ungrateful to such as deserve his Favours.

The First, his poor Suffering Roman Catholic Subjects here intended, are reduced by the Violence of the War and natural Dissolution to every small Remnant of Men; and it cannot be well supposed that the King's Hands will be ever brought up, by Twelve or Four and Twenty Articles, as not to be able to provide for these poor Remains of Suffering Loyalty, without violating the Test, or Law of God or Man; and if he can, his not to be doubted he will; but whether he can or cannot, will or will not: We have some Reason to believe, that Ingratitude will never be justly imputed to him, by those poor Gentlemen, among whom they will be found more than one *Alphilaeth*, who will be contented to lose all, even that little *All*, that is left them, *Provided* they may live to see their Lord and King return in Peace.

Thus I have Answered plainly and fully (I hope) to the Odious Accusation of the King's Ingratitude, which I own to be a Crime so much unworthy of a Prince, that it is scarce pardonable in the meast of his Subjects: But God be thanked, our most Gracious King and Royal Master is so free from the least Spot or Tincture of it (who besides knows very well, that it often proves the Punishment as well as Sin of the Ungrateful;) that I appeal to the whole Nation, even to his Enemies, (if they will recollect themselves, and speak impartially) whether *King James* Gratitude and Constancy to his Friends, or at least to his pretended Friends, have not hitherto been more prejudicial to him, through the whole Course of his Life, than the practice of these contrary Vices probably could have been. Let, therefore, every good and honest Man lay his Hand on his Heart, and consider seriously with himself, as he expects Mercy from the King, or from the King of Kings in a better World, Whether it becomes a Christian, or a true Englishman, to

wear a Royal Prince, the Son of our Royal Martyr, and Father to our present Governors, and hear'd, uncondemn'd, silent and unform'd, with such opprobrious, villainous, false and odious Crimes and Language, (and *Lies* according to Order) as could be scarce pardoned betwixt Man and Man.

But I shall conclude with this one Observation more, Let us suppose for once that the whole Matter of Fact in this *True Relation*, were really as true as the *Relator* falsely and impudently pretends: I must then make this Remark upon it, That its Application and Conclusion is directly opposite to what he pretends to prove, and to the very Title of his Pamphlet and Paper; he tells us that the *Jacobites* (for he can mean none else) together with the *French*, carried on a Curst Design to Restore the late *King James*; but would prove all along, that the Measures which he hath taken, together with his Declaration, have all ended in a Dissolution of the Hopes of a Second Restoration. Now from whence did he take his Measures, but from the *Jacobites*, and the *French*; who advised him to publish this fatal Declaration, but the *Jacobites*; who were of his pretended Protestant Council, but *Jacobites*; who murd'rd and wish'd themselves at Home, but the *Irish Jacobites*; who are dissatisf'd and returning Home in a most deplorable Condition, but the *English Jacobites*: In a Word, who but the *Jacobites*, and the *French*, have reduced him to this desperate Condition. By which it is most apparent, that if there hath been any Design carried on (according to this Man's Notion) it was indeed a Curst Design, not to Restore, but as this Trifler proves, contrary to his Intention, entirely to ruin the late *King James*. Let it therefore suffice to observe at last, That never did *Irish* Evidence more naturally contradict himself than this Man hath done.

FINIS.